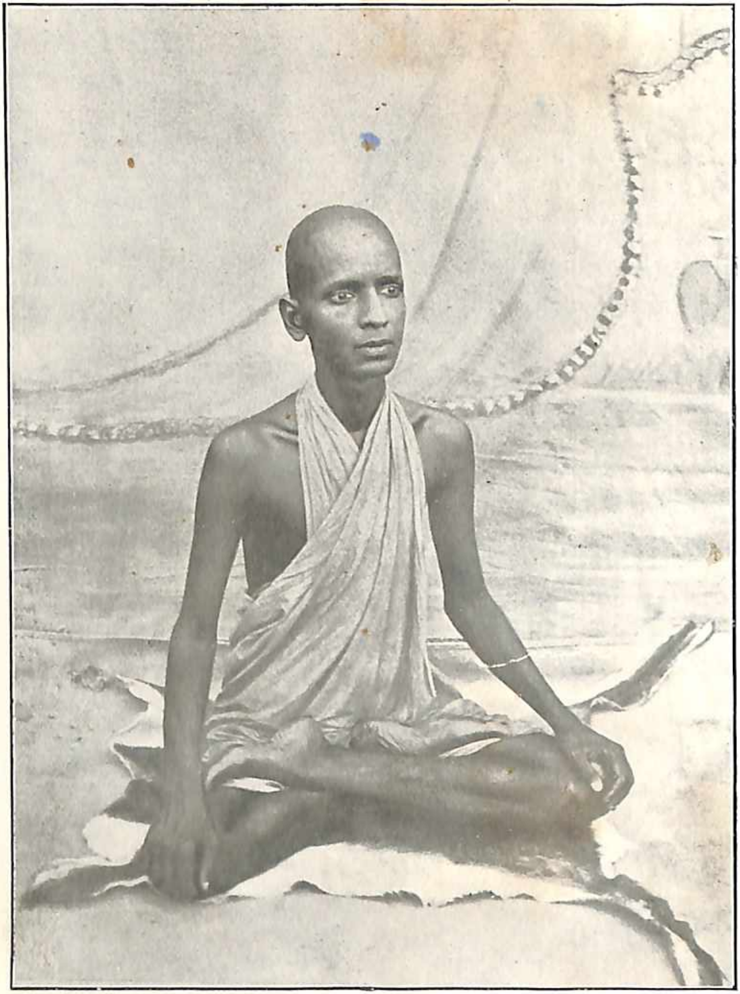

YOGA AND PERFECTION

BY
SWAMI PURNANANDA.

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PUBLISHER'S NOTE.

Man, ignorant of his true nature, tries to realise himself in the gratification of his mind and senses rushing towards out-ward objects. He greedily catches at the fruit of worldly happiness, but it turns into the ash of sorrow, misery and the pangs of repeated births and deaths. In that state he thinks himself to be a forlorn, cast-away creature tossing to and fro like a despicable straw on the waves of the ocean of this world.

But is man so weak, so help-less as he considers himself to be? Certainly not. He has made himself a miserable animal, he can make himself all-blessed, divine. He does not care to know how he has come to be this, far less, how to get out of this condition. He drags his weary never-ending way along the be-wildering mazes of this world and thinks that his journey will never have its end. But at every turn and every point there is an avenue by which he can escape the never-ending journey of life and death.

This poem has discussed the question and given the solution. Call it poetry, call it versified prose, it is far above both. It is the record of the experience of one, whose very life has demonstrated the highest pitch of poetic fervour. 'Poets are of imagination all compact'; but the airy imagination of the poet shrinks into nothingness before the solid realisation of a *Rishi*. Prose requires clarity and cogency of arguments; but who can be more

clear-sighted and more cogent than he, who has attained the all-Light and all-Knowledge?

Is the subject-matter new? Certainly not. How many *Rishis* from time immemorial have testified to its veracity! But like the morning-sun it is ever new. It appears old, tire-some and painful only to the diseased sight. The poem itself suggests the remedy how to cast off the disease so as to enjoy it fully and thoroughly.

The poem consists of two parts, each complete in itself; still for the proper understanding of the one, the other is also necessary.

For an easy grasp of the subject a gist of the poem is annexed here-to.

An attempt has been made in the appendix to explain the meaning of most of the Sanskrit words that have been used in the poem.

It is hoped that the book will be helpful to every aspirant after Truth. Aum.

GIST OF PART I.

(THE NUMBERS ARE THOSE OF THE SLOKAS).

In order to be able to reach the Goal, a pilgrim to the Grief-less Land, a real and earnest seeker of Truth must have *viveka* and *virâga,* faith and purity, patience and endurance, calmness and contentment besides sterling honesty and blameless morality. (1—11)

Indispensable for the journey is the help of a suitable guide, to whom the aspirant must bind himself with unreserved resignation. (12—13, 45—47)

A sincere pilgrim always receives help from, and Grace of, the Divine Mother to whom he should cling with self-less and ardent love and open his heart with child-like simplicity. (17—38). Essential for the aspirant is the Divine Grace, to be favoured with which he should perform *tapas* diligently and ceaselessly. He cannot take rest ; nay, his whole life and all are bitter to him till the Mercy of the Mother is showered upon him. (39—43)

In order to acquire the requisites for the journey, he, endowed with morality and pious love, should serve the world self-lessly and perform all his duties timely and nicely. (48—73)

Continuing to do his duties he will gradually acquire purity, *viveka, bhakti* and *virâga.* (74—82)

He will then be blessed with *Vijnân* and become perfect. (83—92)

Perfection requires a thorough knowledge of *yoga*,—*yoga* as end and *yoga* as means. Though each *yoga* can independently lead the *sâdhaka* to the same Goal, still every path is not suitable for all. Every seeker must know his own *yoga* from his guide. (93—101, 16)

The practice of *yoga* should be begun without the least delay and no pains should be spared to make it a complete success. Pain is gain whereas ease is ever a loss. (102—149)

For the practice of *yoga*, a suitable hermitage in a suitable place is necessary. There-in a fitting seat should be made and proper *âsan* spread there-on. The hermitage should be kept clean and holy. (150—154)

The *Sâdhaka* should then duly begin his *yoga* and try to secure total calmness of mind and thus attain *Moksha*. (155—167)

Seeking *Moksha* requires him to be entirely *sâttwik*. (168—172). He must beware of temptations and save himself from their inroads. (172—181). He must also free himself from pride and vanity, avoid seeking name and fame, and be meek and modest. (182—202). He must drive out of his system the five principal enemies who way-lay him in course of his holy march. (203—210). To ensure success in *yoga*, he must regulate his fooding and sleeping. (210—223)

Careful and break-less practice of *prânâyâma* secures for the *yogin* the height of Kaivalyam. (224—233)

A *yogin* should neither be a book-worm nor talk much ; nay, he should observe *maunam* and try to unmind his mind. (234—238). When his mind becomes entirely vacant and Divinity shines in consequence, he should

continue his *yoga,* till he becomes thoroughly absorbed in *Bhûmâ.* He should in no case be satisfied with *alpam* which is always painful and fearsome. (238—244)

Illusions, five in number, must be killed before the *yogin* can merge in *Parâtpara Brahman.* (245—253)

The attainment of Perfection is open to men of all *âshramas,* although it is safer and easier for the *bhikshus.* But before a man qualifies himself for the fourth *âshram* by acquiring the four *sâdhans,* he should remain a *grihî* and perform his duties duly. (254—262). He should earn honestly and spend judiciously. He must lovingly worship the Lord by self-lessly serving the world which is but one with Him. (263—273). He should see and feel Oneness in all things and in all movements and always fix his mind on Divinity which is the only Existence. Thus he will be able to know and become *Brahman,* if he does not break his practice for any cause. (274—286).

He who likes to worship *Krishna* or *Siva* or any other Deity will also reach Perfection, if he continues his *yoga* in the proper way. (287—301)

The practice of *mantra yoga* will also lead the *yogin* to the highest state. (302—314)

Book-learning and inferential knowledge are helpers indeed, but they of themselves cannot reveal *Brahman* (315—323). Perfection requires perfect concentration, to gain which a *yogin* should work with heart and soul. He should always and without hesitation accept for him all that are favourable for his *yoga* and reject whatever may stand in the way of his spiritual progress. (324—334). Real Knowledge is obtainable only in the highest *Samâdhis ;* and when knowledge is gained, its worth

should be tested. When it is known beyond doubt that real and perfect knowledge of the Truth has been obtained, the *yogin* should try to be established in the highest Truth. (335—337)

Truth is absolute *Brahman*, and the *yogin* is one with That. He is ever pure and *vikârless,* although all the worlds live and move and have their being in Him. He is ever the same, ever perfect, ever Chit and Bliss eternal. Such a perfected Saint, a *Jivan-mukta* true and real is ever beyond Mâyâ, ever beyond all, ever shining in His own glory, in His own Supreme grandeur and excellence. (338—374)

GIST OF PART II.

(THE NUMBERS ON THE RIGHT ARE THOSE OF THE SLOKAS).

I. WHAT TO KNOW...1-17.

Who thou art...1, 2, 6.

How thou hast become so miserable...3—4, 7—13.

(Q....3-4. Ans....7-13.)

What is thy main business now...5.

How to get rid of misery...13.

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YOGA AND PERFECTION

PART I.

Torch of knowledge held in hand,
Non-attachment's armour grand,
Longing look on Grief-less Land—
March with these, O Nectar's Son!

1

Grief-less Land doth ever shine,
Chit-ful, bliss-ful, causeless, fine,
Pure, though *nâms*' and *rûpas*' mine;—
This thy Goal, O Nectar's Son!

2

Goal is boundless, changeless, lo!
Goal alone is real, know;
All but Goal is *Mâyâ's* show;
Mâyâ foe, O Nectar's Son!

3

Mâyâ foe misleads, remember,
Binding thee to body's chamber,
Pain and pain gives out of number!—
Kill thou *Mâyâ*, Nectar's Son!

4

Be past *Mâyâ*, blissful be,
Painless, formless, boundless ye,
Purest *Âtman* ever-free,
Thou *asangam*, Nectar's Son!

5

Thou *asangam* Self Divine,
Body-ness is bondage thine;
Evil sure are *me* and *mine;*
Be not worldly, Nectar's Son!

6

World-affections sever, sever;
Mix with worldlings never, never;
Move sincerely ever, ever;
March thy way, O Nectar's Son!

7

March thy way with heart and soul,
Stop not till thou reach the Goal;
Goal for thee, and thou for Goal;—
    March with hope, O Nectar's Son!

8

Hope and zeal and faith and care,
Meekness, calmness, pureness rare,
Keen intelligence acquire;
    Move content, O Nectar's Son!

9

Calm, content thou patient be;
Opposites all do bear ye;
Don't do harm to any ye,
    Be thou selfless, Nectar's Son!

10

Selfless, fearless, truthful be,
Badness shun and blameless be.
Living plain, alone, must ye
    Yog perform, O Nectar's Son!

11

Yog requires a teacher true,—
Perfect seer and selfless too,
Learn'd in books and prideless who,
Pure and kind, O Nectar's Son!

12

Such a teacher when thou get
Faith in whom thou have direct,—
Free to be from *Mâyâ's* net
Sit at his feet, Nectar's Son!

13

Sit at feet of teacher kind;
Yog perform with body, mind;—
Word and thought to *Brahman* bind;
Aum is *Brahman*, Nectar's Son!

14

Aum-ful word and *Brahm*-ful thought,
Posture, attitude as taught,
Ardent love for Object sought;—
This one way, O Nectar's Son!

15

Thousand ways for thousand men;
Way thine own from teacher ken;
March thy way till Goal attain,
    Ceaseless march on, Nectar's Son!

16

Ceaseless, breakless, earnest work;
Work of *Yoġ* thou must not shirk;
Think not future to be dark;—
    Help behind, O Nectar's Son!

17

Helping Hand, oh, Guiding Hand
Leads thee on to Bliss-ful Land!
Mother's Hand, lo! Mother's Hand!—
    Love and love Her, Nectar's Son!

18

Love Her with thy heart and soul;
Give to Her thy heart the whole;
Love is She, and She thy Goal;—
    Whom else to love, Nectar's Son?

19

Love alone Her, be thou Her,
Be thou ever child to Her,
Love resignêd, selfless, Her;
    Think and love Her, Nectar's Son!

20

Hear and think and sing of Her;
Crying, weeping pray to Her;
Work to worship dearest Her;
    Busy with Her, Nectar's Son!

21

Busy with Her with devotion;
As thou likest form relation;
Be sincere in thought and action.—
    Thus get love thou, Nectar's Son!

22

Love Her,—Source of life and light,
Mercy, wisdom, glory, might;
Feel Herself in every sight,
    Everywhere, O Nectar's Son!

23

Everywhere and all is She,
Every action's doer free;—
Thou not doer, Hand Her see;
Self surrender, Nectar's Son!

24

Self surrender, peaceful be;
Don't thou think at all for thee;—
Welfare thine own best knows She;
All She does, O Nectar's Son!

25

All for thee does Mother, see;
Nature's ample bounties free
By Her grace but come to thee;—
Mercy's Main She, Nectar's Son!

26

Mercy's Mine — the Hand Divine
Holds thy life and makes thee shine;
See how system works so fine!—
Grateful be, O Nectar's Son!

27

Grateful be, and ever see
Hand Divine pour grace on thee,—
Helping, guiding weakling thee!
    Folded-hands be, Nectar's Son!

28

Folded hands and bended knee,
Tearful eyes and feelings free,
Speak to dearest Loving Sea.—
    What else can thou, Nectar's Son?—

29

"Can't I *Râm*-like pluck out eye!
Can't like lark on sky rely!
Can't like *Buddha Mâr* defy!—
    Thou the prop of helpless son!

30

"Helpless I am, helpless sure!
Body, mind—unfit, impure!
Can't approach Thee;—take to Your
    Lap benign this helpless son!

31

"Take me to Thee, Mother dear,
Let me see Thee far and near,
Everywhen and everywhere;
    Open eyes of love-less son!

32

"Give me heart of love and love;
Only want I love, Thee love!
May I love Thee, ever love!
    More I want not, I Thy son!

33

"Want not else but love for Thee;
Want not earth's and heaven's glee;
Want not *Moksha's* bliss for me;
    Grant me love,—I stone-like son!

34

"If I love Thee, care not sure
Thousand births all low and poor;
Grace Thou me, this boy impure,—
    Grace with love this helpless son!"—

35

Then doth Grace Divine descend,
Thy defects all early mend,
Lead thee on to wished-for end.—
Grace is needed, Nectar's Son!

36

Till is showered Grace on thee,
Can't thou cross the *Mâyâ's* sea;
All thou do and all know ye—
Vain without Grace, Nectar's Son!

37

Saving Grace success doth give;
Tâpas life for Grace thou live;
Do thy best; and then, believe,
Grace will come, O Nectar's Son!

38

Try thy best, and do thy might,
Try the methods sound and right,
Work for *tapas* day and night;
Take no rest, O Nectar's Son!

39

What is rest, O Nectar's Son,
When the Goal is not yet won,
When thou, fire-girt, painful run?—
Bitter is life, Nectar's Son!

40

Bitter life, enjoyments all;
Gall and worm-wood sure this all;
Earth appears a fired ball;—
Burning fire, O Nectar's Son!

41

Fire all objects, firing, lo!
Fire above and fire below,
Fire around, within too, oh!
When Goal far off, Nectar's Son!

42

Lord not seen and Goal not gained,
When true *yog* is not obtained
Peaceless sure is life that's chained!—
Yogins feel this, Nectar's Son!

43

Be thou *yogin*—all-wise seer;
Thou for *yog* do first prepare;
Step by step thou move with care;
Haste makes waste, O Nectar's Son!

44

Step by step must thou proceed
As does teacher kindly bid;
Self-willed whims to ruin thee lead;
Selfness harmful, Nectar's Son!

45

Self-assertion, self-conceit,
Self-esteem are bad, mind it;
Self-blind men fall into pit.—
Thou obey, O Nectar's Son!

46

Do obey, thou to obey;
Blind thou art to *Moksha's* way;
So then, must thou, come what may,
Follow teacher, Nectar's Son!

47

Guide thou follow; bring it would
Heart's and mind's and body's good;
Learn thy duties, and thou should
    Nicely do them, Nectar's Son!

48

Do thy duties great and small,—
To thyself, to God, to all—
Gladly, nicely, timely, all;
    Be not lazy, Nectar's Son!

49

Be not lazy, sloth thou kick;
Love not ease, nor comfort seek.
Iron-crown of duty seek
    Ever-active, Nectar's Son!

50

Ever active, busy be,
Smallest time must not lose ye,
Have thou patience, reason free,
    Mind thy duties, Nectar's Son!

51

Must become thou moral first,
Blameless be thou, shun thou must
Work and word and thought unjust.
    Shun all *ripus*, Nectar's Son!

52

Ripus six all must shun ye;
Purest, honest, justest be;
Self control must ever ye,
    Seek thou health, O Nectar's Son!

53

Laws of health thou must not kick,
Selfishness thou must not seek,
Be sincere and truthful, meek;
    Guard thy tongue, O Nectar's Son!

54

Let not thy tongue loosely run,
Unbecoming words all shun,
Needless talk shun, blame thou none,
    Be not talk-big, Nectar's Son!

55

Talk-big men are very light;
They have not the might to fight.
Barking dog would seldom bite.
    Be thou grave, O Nectar's Son!

56

Reverent and grave be ye.
Polite in thy manners be.
Talk not of thy piety.
    Be thou selfless, Nectar's Son!

57

Selfish motives give up all;
Live for Lord, and live for all;
Serve thou all, serve Lord in all,
    Serve with love, O Nectar's Son!

58

Love thou Lord, His Glory see;
Feel His Mercy, Wisdom ye;
Think on Name of Nectar-Sea;
    Only Truth He, Nectar's Son!

59

He made all, and all are He;
In all only Truth is He.
All without Him false must be,
  Must be bitter, Nectar's Son!

60

When through Him thou all things see
All things Nectar-raining be;
All without Him paining thee!
  Lord of Love He, Nectar's Son!

61

Through the specks of love when see
Mysteries unfold to thee,
Atom loving will tell thee
  Vedas, Purâns, Nectar's Son!

62

Do thou love the Lord for ever;
Do forget Him never, never;
World-affections sever, sever;
  Busy with Him, Nectar's Son!

63

Truest use of eyes to see
Him alone by Whom they see;
Let thine eyes alone Him see,
See none else, O Nectar's Son!

64

Truest use of minds to think
Him alone by Whom they think;
Let thy mind alone Him think,
Think none else, O Nectar's Son!

65

Think Him, feel Him everywhere;
See Him far and see Him near;
See Him ever, see with cheer
Viswa-mûrti, Nectar's Son!

66

Forming eyes all sees through them,
Planting ears all hears through them,
Making minds all thinks through them,
Works all bodies, Nectar's Son!

67

All the bodies are but His,
Thou and *thine* are surely His,
Give up all to Him, be His,
Melt in love, O Nectar's Son!
68

Full of love thou worship Him,
From the scriptures read of Him,
Ever do rely on Him,
Be thou holy, Nectar's Son!
69

Being holy, selfless thou
Do thy duties duly now.
Leave not duties half-done thou;
Know thy duties, Nectar's Son!
70

Daily, yearly duties all,
Other duties sacred all,
Ceremonies holy all
Do them duly, Nectar's Son!
71

Stagnant life is not for you;
Progress claims that you must do
Introduce some changes too
In thy duties, Nectar's Son!

72

When to do it, how to do
Learn thou from thy teacher true;
Give effect to changes you;
Duties do well, Nectar's Son!

73

Duties well-done pureness bring;
Vivek, *virâg* both then spring;
Both these weak; to duties cling;—
Purer thus be, Nectar's Son!

74

In this higher pureness gay
Mental weakness runs away;
Vivek then thou get for aye
True and strong, O Nectar's Son!

75

Vivek lustrous, sound and pure
Gives you *sraddhâ* firm and sure;
Get then pureness, guides assure,
Higher still, O Nectar's Son!
76

Pureness this, the pureness true
Maketh fit for *yog*-work you;
Yog in realness then do;—
Chitta calmed, O Nectar's Son!
77

When the *chitta* tranquil be
Mother showers Grace on thee.
Ever-gracious on all She;—
Grace this special, Nectar's Son!
78

When this Grace doth dawn on you
You become then *yogin* true;—
Sweet your life and loving too,
Calm, resignêd, Nectar's Son!
79

Grace Divine then favours you,—
Shining Lord doth come in view!
Happy you, how happy you!
    Bhakti grows, O Nectar's Son!

80

Bhakti's stream then keeps a-flowing—
Life-refreshing, soothing, nobling,
Sweetly cooling, clearest drinking;
    Drink it deep, O Nectar's Son!

81

Bhakti sweet, devotion pure
Gives you *virâg* strong and sure—
Calm and fearless, *samsâr*-cure,
    Calm entirely, Nectar's Son!

82

When is ripe the *virâg* fine,
Then doth charming flash and shine
Light eternal, Bliss Divine,
    All-pervading, Nectar's Son!

83

Knowledge this of Blissful Light,
Vijnân called by sages right,
Grows and grows by *yoga's* might;—
More and more Light, Nectar's Son!

84

Chit-ful Light doth all outshine,
Making all things live and shine,
Self-effulgent, causeless, fine,
Blissful *Chit*, O Nectar's Son!

85

Shows thee then this knowledge sound
Pati, *Pâsh*, and *Pashu* bound;
Thou art then with laurel crowned,—
Mind unminded, Nectar's Son!

86

Perfect *vijnân's* lustrous glow,
Sweetest *bhakti's* mighty flow,
Ripest *virâg's* strongest blow
Drive illusion, Nectar's Son!

87

Mind unminded, error gone,
Oneness doth upon you dawn;
Brighter hue then you put on!—
    Ceaseless practise, Nectar's Son!

88

Oneness feel, the elseless One,
One in all, and all in One,
All are One, the spotless One,
    Partless One, O Nectar's Son!

89

Oneness feel thou everywhere,
In and out, both far and near,
Everywhen doth One appear,
    One Eternal, Nectar's Son!

90

Oneness shines;—no time, no space,
Neither body nor life-race,
Mind and thought beyond all trace.—
    Thou that One, O Nectar's Son!

91

Thou that One dost ever shine,
Absolute, beyond all sign,
Brahman, endless Bliss Divine,
Pure and perfect, Nectar's Son!

92

Perfect thus, oh, then thou be,
Yog perform, and make thee free;
Yog begin with zeal and glee
Now and here, O Nectar's Son!

93

Yog is sameness of thy self
With Supremest, boundless Self
Well known by *samâdhi's* help.
Yog is sameness, Nectar's Son!

94

Yog is recognizing, knowing
That it has been e'er One Being,
Chit-ful, Blissful, boundless Being,
E'er the One Self, Nectar's Son!

95

Yog is sameness, oneness true,
Yog is also ways thereto;
Ways are many, one for you;
Many are ways, Nectar's Son!

96

Ways of *Prânâyâm* and *dhyân*,
Ways of *karma*, *bhakti*, *jnân*,
Other ways too; all do run
To the same Goal, Nectar's Son!

97

By thy *yog* thou *doshas* shun;
Yog controls thy mind and *prân;*
Goal by help of *yog* is won;
Yog gives power, Nectar's Son!

98

Lord by help of *yog* is seen;
Knowledge *yog* doth help thee win;
Yog makes many-ness unseen;
Yog drives *Mâyâ*, Nectar's Son!

99

Prem by help of *yog* obtain;
Peace and Bliss unending gain;
Moksha by thy *yog* attain;
  Yog gives all, O Nectar's Son!

100

Though each *yog* doth give these all,
Every path is not for all;
At the feet of teacher fall,
  Know thy *yog*, O Nectar's Son!

101

Learn thy *yog* from teacher kind;
World-affairs all leave behind;
Yog begin with body, mind,
  Now and here, O Nectar's Son!

102

Now and here begin thou must;
What now favours may not last,
Strength and vigour will be past,
  Death will come, O Nectar's Son!

103

Death may come at every time;
How then put off *yog* sublime?
Try soon height of *yog* to climb;
Don't you tarry, Nectar's Son!
104

Don't you tarry; mind it you,
Yog is nobler, better true
Than the other works you do.
World enjoy not, Nectar's Son!
105

World-enjoyments bondage sad,
Gave you all the births you had;
Yog gives freedom, makes you glad,
Endless glad, O Nectar's Son!
106

Yog will give thee Endless Bliss;
Why for pleasures small thou miss
Chances now for doing this?
Do this first, O Nectar's Son!
107

Boundless Self from *yog* thou get;
Why then don't thou shun direct
Temp'ral, transient happy-state?
So-called happy, Nectar's Son!

108

E'en an atom if thee chain
Thou can never Goal obtain;
So then, must thou Goal attain
Leaving all else, Nectar's Son!

109

For created earthen ball
How reject thou Lord of all,
Who creates the ball and all?
Fie to thee, O Nectar's Son!

110

Gracious Giver of all good—
Blissful Lord thou don't exclude
For some atoms; but thou should
Try to get Him, Nectar's Son!

111

Lord of all does all for thee;
Why then do thou doer be?
I-ness bondage — know this ye.
Only see Him, Nectar's Son!

112

Gard'ner of the world still *is*,
Cares for all these bodies His;—
Think not body; but, in peace,
Him remember, Nectar's Son!

113

He alone thy friend for ever,
Friend and guide and prop for ever;
By thy *yog* do seek His favour;
Yog perform, O Nectar's Son!

114

Yog alone can drive out fear;
Yog alone removes thy tear;
Yog begin then now and here,—
Peaceful thus be, Nectar's Son!

115

Does it suit thee beast-life leading,
Carnal pleasures so much seeking?
Self remember, world forgetting;
Yogin be thou, Nectar's Son!

116

Why not thou, like *yogins* old,
Give up world with heart so bold,
And get Peace and Bliss untold
Yog performing, Nectar's Son?

117

Manful be, become true man,
Use the now as best thou can,
Heed not any thing or man,
Yog begin, O Nectar's Son!

118

Special right of MAN it is —
Moksha gain, get endless peace.
MAN thou art now,—lose not this
Rarest chance, O Nectar's Son!

119

If by losing pice or two
Lord forgot by restless you,
How regard thou Goal the true?
Think of this, O Nectar's Son!

120

When a street-boy does thee blame,
When thou join or lose a game,
When thou hanker after fame,
Lose thou Lord then, Nectar's Son!

121

Sad thy plight! Oh, fie to thee!
Thus regardest Mercy's Sea!
How would cross the *samsâr* ye?
Think of this, O Nectar's Son!

122

So-called friends bewitching you
For whose sake all things you do
Are but fetters,—know this true;
Mire not thee, O Nectar's Son!

123

Those for whom thou roll in mire
For whom thou be sinner, liar
Help thee not in suff'rings dire
For thy sins, O Nectar's Son!
124

Though thou suffer for their sake,
They thy suff'rings don't partake;
Thy true progress they do check,
Shun them all, O Nectar's Son!
125

Shun them all; and know it too —
Lord thy only friend the true;
Life is wasted when thou do
Him forget, O Nectar's Son!
126

If thou die with *Brahman's* thought,
Samsâr thou to enter not;
Mind prepare now, as thou ought,
For last moment, Nectar's Son!
127

Mind unruly, hard to break,
Its control much time may take;
Least delay then do not make,
Yog begin now, Nectar's Son!
128

If while thinking worldly thought
Luckless thou by death be caught,
Wretched sure thy future lot!
Busy with Lord, Nectar's Son!
129

Busy with Lord be for ever;
Waste thy time thou never, never;
For thy *yog* thou spare no labour,
Spare no pain, O Nectar's Son!
130

For thy *yog* thou spare no pain;
Pain for *yog* is surely gain.
Small pain kills thy endless pain;
Fear not pain, O Nectar's Son!
131

Fear not pain thou, care not pain;
Count not transient loss or gain;
Pilgrim thou to Nectar's Main,—
Heed not prickles, Nectar's Son!

132

Feeling thirst thou running fast
To the Spring of Nectar just,—
How can heed the little dust
Touching thy feet, Nectar's Son?

133

If for fear of pain do ye
Give up *yog* and worldling be,
Can thou ever make thee free
From the pains, O Nectar's Son?

134

Think of Jesus' suff'rings ye,
Haridâs how suffered see.
Do compare their suff'rings ye
With thine own, O Nectar's Son!

135

Past pain and guess'd future pain
Linking both to present pain
Thou art thinking that thy pain
Can't be borne, O Nectar's Son!

136

Sad delusion is this sure;
Pain the present can't be more
Than what thou can now endure;
Wise and kind Lord, Nectar's Son!

137

Ever art thou bearing pain;
Never dost thou die of pain;
What right hast thou to complain
Of pain too much, Nectar's Son?

138

Don't increase thy pain by jumble,
Don't thou growl and don't thou grumble,
Don't thou scold and don't thou rumble;
Be thou patient, Nectar's Son!

139

How much pain can whole world bring?—
Nothing 'tis, if longing cling
To thy Goal that thee would bring
    Endless Bliss, O Nectar's Son!

140

When thou think that all the pain
Does but come from Mercy's Main,
How complain of seeming pain
    Come from Dearest, Nectar's Son?

141

If thou ever Oneness see,
Pain does pain-ness lose for thee;
If resign to Deity ye,
    No complaint then, Nectar's Son!

142

Thou who bodies dost defy,
Thou who dost the world deny,
How can pain thee terrify?
    Think of this, O Nectar's Son!

143

Thou *asangam Âtman* free,
Changeless, absolutest ye;—
How can ever pain touch thee?
Thou beyond pain, Nectar's Son!

144

Fear not pain, thou heed not pain;
Rather should thou welcome pain.
Pain doth bring for thee much gain;
Pain is gain, O Nectar's Son!

145

Pain doth check thy cravings bad,
Pain corrects mistakes all sad,
Makes thee pure and peaceful, glad,
Guards thee ever, Nectar's Son!

146

Thou remember Lord in pain,
Powers hid unfold by pain,
Pain doth make thee prudence gain,
Pain thy friend, O Nectar's Son!

147

Pain thy friend, do welcome pain;
From pain dost thou *virâg* gain;
Pain doth make thee Goal attain,
Pain kills pain, O Nectar's Son!

148

Fear not pain, but welcome pain;
March thou on and break the chain;
Yog begin with might and main,
Now and here, O Nectar's Son!

149

For thy *yog* a site thou find
Good for body, good for mind,
Holy, lonely where combined;
Loneness needed, Nectar's Son!

150

On that site, where loneness reign,
Temple, cave or hut obtain,
Good for sun and wind and rain,
Safe and harmless, Nectar's Son!

151

In that dwelling make a seat,
Long and broad as does befit
Posture wherein thou wilt sit
    Facing north, O Nectar's Son!

152

Strong, unshaking seat, thou see,
Half as high as broad should be,
On that seat then do spread ye
    Âsan proper, Nectar's Son!

153

Hermitage keep very clean;
Let no thought there base and mean;
Let not take place vice and sin;
    Keep it holy, Nectar's Son!

154

Sit on *âsan* just as told;
Reverently hands thou fold,
Bow to God and guides of old,
    Thine own guide too, Nectar's Son!

155

Let then be thy *yog* begun;
Needless movements must thou shun
Of thy body, mind and *prân;*
Work as taught, O Nectar's Son!

156

Yog then does tend to secure
Total mental calmness pure;
This requires thee sever sure
World-connections, Nectar's Son!

157

World-affairs all must shun thou,
Company all do shun now,
All possessions disallow;—
Bring unrest they, Nectar's Son!

158

Ownership of every kind
Brings unrest to body, mind,
Down to world does tightly bind;
Shun them all, O Nectar's Son!

159

All possessions do reject;
More than needful don't accept;
Simplest life for thee select
    Pure, content, O Nectar's Son!

160

Live content and pure life thou;
Thoughts, desires disallow;
Useless talks all stop thou now;
    Past forget, O Nectar's Son!

161

All the past forget thou must;
Thinking future should not last;
Present use as needed just;—
    Use no more, O Nectar's Son!

162

Use no more than needs require
Indriyas; they busy fare!
Ruleless them thou guard with care;
    Out keep world, O Nectar's Son!

163

Objects out thou take not in;
In already sweep thou clean;
Thoughts intruding stab within;
Calm thy mind, O Nectar's Son!
164

Calm thy mind by *yogik* work;
Evil in all objects mark;
Vichâr must thou never shirk
And *titikshâ*, Nectar's Son!
165

Evil in all good and bad,
Birth and death and lives thou had
See, and feel distress so sad;
Seek thou freedom, Nectar's Son!
166

Free thou thee from pains the three,
Make thyself from *Mâyâ* free,
Brahm eternal, elseless be;
Seek thou *Moksha*, Nectar's Son!
167

Seeking *moksha* would require
Killing *rajas*, *tamas* dire,
Leading *sâttwik* life entire;
Sâttwik be thou, Nectar's Son!

168

In thy fooding, clothing all,
In thy seeing, hearing all,
In thy doings, thinkings all
Be thou *sâttwik*, Nectar's Son!

169

In all let thy *sattwa* grow,
Let the other two off go.
Then thou be as pure as snow,—
Purely *sâttwik*, Nectar's Son!

170

When the *sattwa* purest be,
This will very soon leave thee;
Thus becomest lucky ye
Gunâtîta, Nectar's Son!

171

So, by all means, *sâttwik* be;
Let not Tempter conquer thee.
He doth come, remember ye,
To the *yogins*, Nectar's Son!

172

In the guise of *siddhis* all,
Comforts, name and fame and all,
In the guise of kindness all
Tempts he *yogins*, Nectar's Son!

173

Some accept him and do fall,
Like the Satan fall and fall;
Others turn to Tempter's call
Deafest ear, O Nectar's Son!

174

Buddha kicked the tempting *Mâr*,
Jesus kicked the Satan far;
But when *yogins* weakish are
Tempter binds them, Nectar's Son!

175

Easily doth Tempter find
Finest weak-holes of the mind;
Through them enter, tightly bind
Down to hell, O Nectar's Son!
176

Save thee from temptations strong
Doing right, avoiding wrong,
Being moral all along
And desireless, Nectar's Son!
177

Craving-seeds, unseen first though,
Into big trees doubtless grow,
Let some *yogins* fall so low,
Though advanced, O Nectar's Son!
178

One desire doth thousand grow;
Small desire for atom, lo,
Throws down *yogin*, risen though.
Get thou *virâg*, Nectar's Son!
179

Being ever *virâg*-ful
Cross with ease the tempting pool;
Can't go out of *Mâyâ's* rule
With desires, Nectar's Son!

180

Virâg strong and *bhakti's* flow
Give temptations sure death-blow,
Make thy doubt and fear off go.
This remember, Nectar's Son!

181

Doubts and fears both great and small
To the faithless come they all;
Faithless, loveless bound to fall;
Proud and vain too, Nectar's Son!

182

Many men are proud and vain,
Practise *yog*, but all in vain!
I-ness, *abhimân* till reign
No hope, no hope, Nectar's Son!

183

"Know I way, I have my way;
Needn't obey what others say;
Care not I the asses' bray."—
Abhimân this, Nectar's Son!

184

"*Karttâ, bhoktâ* sure am I;
That is mine, and this is I;
My position is so high!"—
I-ness this too, Nectar's Son!

185

"Men called 'wise' by reas'nless all,—
Reason rarest, if at all,—
So-called wise they,—senseless all!"—
This too I-ness, Nectar's Son!

186

"If would have been followed sure
My advice kind, I assure,
World could make much progress pure."—
I-ness this too, Nectar's Son!

187

"I did this so nice, so fine!"
"Such a bad work can't be mine."—
These and thousand ways doth shine
Abhimân, O Nectar's Son!

188

"Much I know and all I know;
Highly pious am I oh!"—
I-ness this is greatest foe!
Be thou careful, Nectar's Son!

189

I-ness, my-ness makes thee move
In the *moha's* charming groove,
Makes thee ever restless move,
Restless, peaceless, Nectar's Son!

190

I-ness, my-ness makes thee still
Move in ever-turning wheel;
I-ness, my-ness must thou kill,
Kill at once, O Nectar's Son!

191

If thyself can't kill it sure
Pray to Lord with heart so pure;
Ever pray—"O Lord, do cure
This disease of helpless son!"

192

Thine own trumpet never blow;
Be not wiseling, pompous, lo!
Shun thou all things that may grow
Abhimân, O Nectar's Son!

193

Shun thou rich food and rich clothing,
Shun thou must high style of living,
Shun thou must all comfort-seeking;—
Grow they I-ness, Nectar's Son!

194

Grow they I-ness, bad they are,
Do increase desires far;
Health of mind and body mar;
Mar they *yog*, O Nectar's Son!

195

Marring *yog* is name and fame;
Seek not praise thou, hate not blame.
Let what come, remain the same.
Hide thy self, O Nectar's Son!

196

Best art is to hide thy self;—
Ever hid Supremest Self!
Perfect be by hiding self.
Beg not praises, Nectar's Son!

197

E'en of poorest beggars ye
Begging praises, fame for thee
How, with what face puffed up be
With the pride, O Nectar's Son?

198

Thou art begging praise of *Râm*,
Begging smiling lips of *Syâm*,
Begging treatment kind of some;—
Begging of all, Nectar's Son!

199

Ever beggest of all ye;—
Where is then thy liberty?
Vainest is thy vanity!
Shame to thee, O Nectar's Son!
200

Shame to thee! Oh, fie to thee!
Be not beggar, proud not be.
Ever with the Lord thou be.
Ever be meek, Nectar's Son!
201

When thou meek and humble be,
Secret path will ope to thee,
Glory of the Lord then see;
Foes beware of, Nectar's Son!
202

Kâm and *krodh* and breath and fear,
Sleep — these foes in thee appear;
Drive these *doshas*, drive with cheer;
Spoil they *yog*, O Nectar's Son!
203

Vivek, *virâg*, *dhyân* — these three,
Bhakti fourth will make thee free
From these *doshas* staining thee;—
Some means more too, Nectar's Son!
204

Samkalp giv'n up, *kâm* doth go;
Kshamâ conquers *krodh* the foe;
Prânâyâm controls, thou know,
Breath and sleep, O Nectar's Son!
205

When thou Oneness ever see,
Fear and *krodh* will both leave thee.
Busy with Lord, careful ye
Sleep o'ercome, O Nectar's Son!
206

Heart when anxious — Lord not seen,
Pain of *samsâr* felt too keen,
Fire without and fire within,—
Sleep would rare be, Nectar's Son!
207

When in Sea of *Chit* merge ye,
Darkest sleep can't come to thee;
When in *dhyânam* Lord thou see
Sleep won't come, O Nectar's Son!

208

Prânâyâm and prayer true,
Will-force, *dhyânam*, *vichâr* too —
All these doubtless will make you
Free from *doshas*, Nectar's Son!

209

All these *doshas* will be stronger,
Mind impurer, health will suffer,
If thy food be bad, improper;
Take thou fit food, Nectar's Son!

210

Take thou only *sâttwik* food
For thy mind and body good,
Which is fresh or freshly cooked;
Take not rot food, Nectar's Son!

211

Take alone the purest food
Cooked and served by men so good;
Take the food in purest mood:
Think *prasâd,* O Nectar's Son!
212

Lord's *prasâd* take it to be,
Or in food the Lord thou see,
Or to Lord within, think ye,
Offering this, Nectar's Son!
213

Never should thou eat for taste;
Chew food well, eat not in haste;
Keeping silence would be best
During meals, O Nectar's Son!
214

One meal day-time, one in night
Are for mind and body right.
But, for *yogin* day or night
One meal better, Nectar's Son!
215

Just before meal, body clean,
Put on clean dress, mind serene.
Till thou feel the hunger keen
Take not food, O Nectar's Son!

216

Mitâhâr is ever good;
Stuff not stomach with thy food;
Needless food avoid thou should,—
Harms it much, O Nectar's Son!

217

Night-meal should be ever light;
Food forbiddên shun outright.
If thou want the Inner Light
Lobh control, O Nectar's Son!

218

Lobh as long as stays in thee,
Ripus all six will rule thee;
Fallên from *yog* thus thou be;
Careful be, O Nectar's Son!

219

Just as bad is too-much eating,
So too, bad is too-much sleeping;
Very bad is day-time sleeping;—
Bring disease they, Nectar's Son!

220

Six-hour sleep for many good.
Much less sleep the *yogins* should.
Slowly this control thou should;
Kill not rashly, Nectar's Son!

221

After-supper, mind it ye,
Should be one whole hour for thee;
Go to bed with *Brahm*-thought ye,
Think not world then, Nectar's Son!

222

In the quarter last of night
Think thou Self-existent Light.
Fooding, sleeping — all aright
Do in fixed times, Nectar's Son!

223

In the fixed time should thou do
Prânâyâmik practice too,
Do it in the manner due,
Not in haste, O Nectar's Son!
224

Yam and *niyam* practise first;
Âsans, *mudrâs* learn thou just;
Train thy mind and body must;
Love the Lord, O Nectar's Son!
225

With the help of teacher kind,
With a peaceful, cheerful mind
Do thy *prânâyâm* and bind
Vital airs, O Nectar's Son!
226

When are vital airs the two
Well controlled by steady you,
Surely *chakras* six come too
Under power, Nectar's Son!
227

Then *sahasrâr* conquer thou,
Nectared moon thou do get now,
Then get absolute Self thou,
Be absorbed then, Nectar's Son!
228

Be absorbed thou in the Self,
Absolute, Supremest Self;
Siv-absorbed be *Siv* thyself,
Shine thou Real, Nectar's Son!
229

Only real, blissful Self,
Shine alone eternal Self,
Shine thou partless, spotless Self;—
Mâyâ fades, O Nectar's Son!
230

World and *Mâyâ* fade and fade,
Into nothingness they fade;
Life of steady *yog* be led,
And be *Keval*, Nectar's Son!
231

Be thou *Keval*, try for this,
Try with heart and soul for this;
Chances present do not miss;
Prânâyâm do, Nectar's Son!

232

Artful aid of this thou take,
Sâstras' orders never break,
Pureness thine let nothing shake,
Shake off badness, Nectar's Son!

233

Lay the axe at root of all
Habits bad and harmful all.
Harmful sure are *vyasans* all,
Eighteen *vyasans*, Nectar's Son!

234

Too-much reading harmful, mind;
To those books remain confined
Chosên by thy teacher kind.
Read not all books, Nectar's Son!

235

Getting from books needful lore
For thy *yog*, thou read no more.
Mind thy *yog* then, *vijnân* store;
Read not, talk not, Nectar's Son!

236

While thou talk,—the Lord thou miss,
Lose thou power, time and bliss,
Yog is *brokên;* so, in peace,
Mauni be, O Nectar's Son!

237

Maun of *vâk* and mind have ye;
Like the deaf and blind move ye;
Be like dead thou, mind-less be;—
Shines Divine then, Nectar's Son!

238

When Divine but once doth shine,
Give not up then practice thine;
Adhyâs staying with *me*, *mine*,
Take no rest, O Nectar's Son!

239

Take no rest, with *yog* go on,
Till is *adhyâs* fully gone;
Till in *Bhûmâ* merge, go on;
Kick thou *alpam*, Nectar's Son!

240

Only *Bhûmâ* gives thee Bliss;
Alpam does not give thee peace;
Alpam painful, fearsome this;
Don't want *alpam*, Nectar's Son!

241

Wanting *alpam* do thou miss
Fearless *Âtman's* endless Bliss;
Give up *alpam*, and get Peace,
Peace eternal, Nectar's Son!

242

Many *yogins*, *alpam* getting,
Give up practice comfort seeking,
Pose as teachers *chelâs* making,
Restless be, O Nectar's Son!

243

Restless be they, peaceless too;
Harms to selves and others do;
Run in *Mâyâ's* net, 'tis true,
    Hither, thither, Nectar's Son!

244

Mâyâ false, enjoy it not;
Busy be with *Brahman's* thought;
Let illusions all be shot,
    Shot and killed, O Nectar's Son!

245

"*Jiv* and *Siv* by nature two,
Quite distinct and diff'rent too;
Never can be one, 'tis true."—
    First illusion, Nectar's Son!

246

"*Âtman* ever is free doer,
He enjoyer, he is knower,
He desirer, his all power."—
    Second illusion, Nectar's Son!

247

"*Jiv* is tied to bodies three,
Tied and bound for ever he;
Thus '*attached*' is he, thou see."—
Third illusion, Nectar's Son!
248

"Great and Mightful Cause of all,
Brahman made, became this all;
'*Vikârin*' Him thus we call."—
Fourth illusion, Nectar's Son!
249

"Independent of *Brahm*, oh,
World's existence real, know;
Not apparent, not false show."—
Fifth illusion, Nectar's Son!
250

When illusions all leave you,
Doubt and fear both bid adieu,
Vijnân shines more clear and true,
See *Parâbar*, Nectar's Son!
251

Brahm Parâbar when thou see,
Karma's force is lost in thee;
Moltên in *prem* merge then ye
In *Parâtpar*, Nectar's Son!

252

Brahm Parâtpar full of Bliss,
Full of ceaseless, endless Peace —
Merge in This thou, melt in This,
Melt entirely, Nectar's Son!

253

Melting thus is open sure
To all men of *âshrams* four;
But is surer, easy more
For the *bhikshu*, Nectar's Son!

254

For true *bhikshus* easier;
Âshram fourth is saviour,
Safer, surer, happier
Than the others, Nectar's Son!

255

Safer, surer, though 'tis purer,
Thou should not this *âshram* enter
Ere thou can get *virâg* stronger,
Sâdhans four, O Nectar's Son!

256

Till is stronger *virâg* got,
Stay at home and do as taught;
Paths of others follow not;
Do thy own work, Nectar's Son!

257

Every medicine not for all;
Nectar to him, to thee gall;
Every rule is not for all;—
Rule for progress, Nectar's Son!

258

Every rule is not for thee;
Counsel of thy guide seek ye;
Do his bidding, try to be
Selfless *grihî*, Nectar's Son!

259

When a *grihî*, ever keep
Wistful eye on Nectar-Deep.
Doshas all thou try to sweep,
Live thou best life, Nectar's Son!

260

Live that thou may soonest be
Fit to cut the *samsâr*-tree
By the *virâg*, and be free,
Endless happy, Nectar's Son!

261

Happy if thou want to be,
Fill not then thy coffers ye.
Curb thy *kâm*, content thou be.
Live thou plain life, Nectar's Son!

262

Money earn in honest way;
Means dishonest shun for aye;
Money spend in proper way,
Spend judicious, Nectar's Son!

263

Wasteful must thou never be.
Be not miser, close-fist ye;
Miserable sure is he
　　Bent on saving, Nectar's Son!

264

Pleased alone in hoarding, he
Much distresses Self, thou see,
Others too; is peaceless he
　　Ever selfish, Nectar's Son!

265

Selfish he, and deaf his ear,
Cries of woe he does not hear;
Blind he sees not others' tear,
　　Others' needs, O Nectar's Son!

266

Tâmas, narrow ever he;
Void of self-respect is he;
Pains, disgraces bears all he
　　For his saving, Nectar's Son!

267

Mâyâ's chains him tightly bind.
Be not miser, be thou kind.
Be thou ever broad in mind;
Love thou all, O Nectar's Son!

268

Let all needy men do share
Any pittance thou can spare.
Kindly heart can ever spare,
Finds it way, O Nectar's Son!

269

If thou too poor to give be
Serve with mind and body ye.
Feel for all as feel for thee,
Self-forgetful, Nectar's Son!

270

Self-forgetful, selfless, kind
Serve thou all with heart and mind.
Service-chances when thou find
Use them well, O Nectar's Son!

271

Use them well, and thank thy star
Thou could worship Mother dear
In all forms,—all forms of Her;
All are She, O Nectar's Son!

272

All is She, thou worship Her
In all ways that poss'ble are;
Offer all thou have to Her,
Offer with love, Nectar's Son!

273

Love no bargain knows—thou see,
Lose thee in the Nectar-Sea;
Separateness do lose ye;—
One alone, O Nectar's Son!

274

Oneness shining in all same,—
What is praise and what is blame?
What is censure, what is fame?
What is anger, Nectar's Son?

275

Who is good and who is bad?
Who is glad and who is sad?
Who is wise and who is mad?—
One alone, O Nectar's Son!
276

What is hate and what affection?
What is action, what inaction?
What is bondage, liberation?—
All that One, O Nectar's Son!
277

What accept and what reject?
What give up and what select?
Who does harm, whose fault detect?
Equal-mind be, Nectar's Son!
278

Equal-mind be, peaceful, calm,
Ever same whate'er may come;
Ever busy do become
With the *Brahman*, Nectar's Son!
279

Busy with the *Brahman* be,
Everywhere thou Oneness see,
With that Shining Oneness ye
Cover all things, Nectar's Son!

280

Meditate thou Oneness ever,
Saturate thee with One ever,
Lost in Oneness be for ever;—
I-ness melts, O Nectar's Son!

281

When the I-ness melts and gone,
Ignorance is wholly gone,
Intuition then doth dawn;
Intuit *Brahman*, Nectar's Son!

282

Intuit thus the *Brahman* ye,
Knowing *Brahman*, *Brahman* be;
Thou art *Brahman*, *Brahman* ye.
Intuit *Brahman*, Nectar's Son!

283

One *samâdhi* will not do;
Full of zeal thou *yog* pursue;
Break not practice, break not you,
Seeking comfort, Nectar's Son!

284

Seeking comfort, loving ease,
For light pleasures, friends to please,—
Anyhow thou must not cease
Work of *yog*, O Nectar's Son!

285

Nothing do depend upon;
Anapeksha thou go on
With thy work of *yog* anon,
With thy worship, Nectar's Son!

286

If thou worship *Krishna-Syâm*,
Kâlî, *Târâ*, *Siv* or *Râm* —
Every One is *samsâr*-balm —
Love thy Deity, Nectar's Son!

287

Deity thy Lord, Lord of all,
Deity made, became this all,
Deity is He, She and all
Deity *Brahman*, Nectar's Son!

288

Worship Deity, He does all,
Worship Him in temples all,
Worship Him in forms the all,
In all things, O Nectar's Son!

289

See how fine the sky He colours!
See how nice He makes the flowers!
See how cooling rain He showers!
See His glory, Nectar's Son!

290

On that tree, see, He is cawing,
In boy yonder He is crying,
In the kitchen He is frying;—
Where not He, O Nectar's Son?

291

He unseen the plant grows there,
Whitens here the old man's hair,
Ever is He moving air,
Sweetly smiling, Nectar's Son!

292

Ever is He nearest thee,
All thy doings does He see,
All He knows whate'er think ye;
He thy guide, O Nectar's Son!

293

Ever moves thy *prân* within;
Ever moves thy blood, unseen;
He digests food takên in;
All He does, O Nectar's Son!

294

He does all, and all for thee;
Mighty, loving, all-know He;
He thy prop and guide, Him see;
Loving be, O Nectar's Son!

295

See Him ever, think Him ever,
Him forget not, Him remember;
Chant His name, and worship ever
In and out, O Nectar's Son!

296

Goes to office He with thee;
By thy side, see, lies down He.
Eats He first, *prasâd* take ye.—
Think this way, O Nectar's Son!

297

Busy with Him, full of Him,
Be thou lost in love for Him,
Then thou see the lucent Him,
See Him, know Him, Nectar's Son!

298

Then thou see Him in all form,
Many forms and formless form;
Get entire Him as perform
Ceaseless *yog*, O Nectar's Son!

299

Get Him, be absorbed in Him,
Be absorbed in Pure Supreme,
Be thou lost in Self Supreme,
Lost in *Pûrnam*, Nectar's Son!
300

Lose thyself by *yoga's* might,
Yog perform in earnest right;
Patience makes thy labours light;
On with *yog*, O Nectar's Son!
301

On and on, with *yog* go on,
Keep it secret, or 'tis gone;
Hide thy *mantram* thou anon,
Mantram holy, Nectar's Son!
302

Mantram is Lord blissful, fine;
Mantram is His name and sign;
Mantram gives thee Lord benign;
Mantram gives all, Nectar's Son!
303

Get from guide thou *mantram* thine;
Do remember *mantram* fine;
Sanctifies it system thine;
Don't forget it, Nectar's Son!
304

Mantram holy ever utter
Loudly, by mind, or in whisper;
Loud is good, and whisper better,
Mental best, O Nectar's Son!
305

Jap perform of *mantram* ye,
How-so-ever may thou be;
Lose no breath, with each must ye
Say the *mantram*, Nectar's Son!
306

By thy *prânas* coming, going,
By the blood-drops ever flowing,
By the atoms bodies forming
Mantram be sung, Nectar's Son!
307

Let whole nature *mantram* sing,
Air and water *mantram* sing,
Jaḍ and *chetan mantram* sing,
Let all sing this, Nectar's Son!

308

Mantram be sung, *mantram* dear,
In and out, both far and near,
Everywhen and everywhere;
Only *mantram*, Nectar's Son!

309

Nothing but it, merge in this,
This alone, oh, bliss and bliss!
No intrusion, mind thou miss :—
Lord appears, O Nectar's Son!

310

Lord's seen in *samâdhi's* peace :—
Splendourful, Source of all this,
Refuge of all, endless Bliss,
Pure and boundless, Nectar's Son!

311

Transient this *samâdhi*-state;
Soon does vanish Lord thou met
Like the flash of lightning yet.
See Him oft, O Nectar's Son!

312

See Him longer, get more Light,
Calming mind by *yoga's* might;
More thou fight, the more the Light;—
On with practice, Nectar's Son!

313

Practise, practise; mind control
That thou ever see the Goal,
That thou ever be the Goal;
Stop not practice, Nectar's Son!

314

Stop not practice; know it right,—
Best *samâdhis* give true Light,
None but them have got that might;
Vain inferring, Nectar's Son!

315

Vain book-learning, reasons fine!—
Enter not they Land Divine!
They, of course, are helpers thine,
    Take their help, O Nectar's Son!

316

Help they most thee, when thou do
Mind control and senses too,
Even-minded *yog*-work do;
    Selfless work, O Nectar's Son!

317

Selfish men are bent on gain,
Mental calmness don't obtain,
Concentration can't attain,
    Can't have *yog*, O Nectar's Son!

318

With thy study, reason calm,
Thoughtfulness and *prânâyâm*,
Concentration's surest balm
    Train thy *buddhi*, Nectar's Son!

319

Buddhi sharpen, keenest make,
Self-control thou must not break,
Help of teacher do thou take,
    Learn the Truth then, Nectar's Son!

320

Learning Truth from teacher thou
Do apply thy reason now;
Must take help of teacher thou,
    Doubts remove thus, Nectar's Son!

321

Thus the teacher's information
Will grow into firm conviction;
Then thou thirst for direct vision
    Of the Truth, O Nectar's Son!

322

But thy reason, be it fine,
Enters not Domain Divine;
Then thy *yog* and love combine,
    Quench thy thirst, O Nectar's Son!

323

Karans sleeping, thou do get
Pure Truth in *Samâdhi*-state,
When thy mind thou concentrate
To perfection, Nectar's Son!

324

Thus the force of concentration
Knowledge gives of intuition,
Of Truth gives true direct vision.
Long for this, O Nectar's Son!

325

Long for this; move active on,
Persevering, cautious on;
Restless, fretful can't go on;
Patient move on, Nectar's Son!

326

Patient move thou on thy way,
'Can't I', 'Fail I' never say.
Rome was not built in a day.
Stick to thy work, Nectar's Son!

327

Stick to work and push ahead,
World is not a roses' bed,
Life-blood must for *yog* thou shed,
Hero be thou, Nectar's Son!
328

Hero be thou, battle gain;
Yog alone thy business main;
Love for work removes all pain,
Lightens burden, Nectar's Son!
329

Love thy *yog* and love thy Goal;
Play the man in life thy whole;
This time must thou save thy soul,
Die the last death, Nectar's Son!
330

Let not this death new birth bring;
Let not death for thee have sting;
Âtman fearless ever sing;
Up and doing, Nectar's Son!
331

Up and doing, up and doing;
Cling to practice, ever cling;
Ring thee up, oh, up thee ring;
Practise *yog*, O Nectar's Son!

332

Good for practice do select,
Bad for practice do reject,
Compromises don't accept,
Strong in mind be, Nectar's Son!

333

Strong in mind, unmind thy mind;
Don't, like craven, lag behind;
Many like thee height have climbed;
Wake and rise, O Nectar's Son!

334

Rise, and with thy might and main
Best *samâdhis* do obtain;
Therefrom perfect Truth thou gain;
Test thy knowledge, Nectar's Son!

335

Vedas holy, teacher seer—
How they state the Truth do hear;
When those statements same appear
  As thy knowledge, Nectar's Son!—

336

Then and then alone be sure
Thou hast got the Truth the pure;
Be thou then established sure
  In the Truth, O Nectar's Son!

337

Truth is absolute, Divine,
Boundless *Brahman* blameless, fine,
Birthless, deathless, changeless Shine,
  Chit eternal, Nectar's Son!

338

Self-effulgent, splendent Shine,
Formless, nameless, past all sign,
Dik-less, *kâl*-less, *gun*-less, fine,
  Bliss unending, Nectar's Son!

339

Truth is One, and this One you,
Oldest One though ever new,
Brahman causeless, elseless you,
    Partless, perfect, Nectar's Son!

340

Nectar's Son, oh, Nectar thou,
One beyond the *Mâyâ* thou,
Thou the One Existence thou;
    None but Thee, O Nectar true!

341

Neither being nor non-being,
Neither moving nor non-moving,
Neither good nor bad existing;—
    Thou pure One, O Nectar true!

342

Thou pure One, oh, Thou alone!
Purest *Chit*, oh, Thou alone!
Thou the absolute alone!
    Shining *Âtman*, Nectar true!

343

Out of Thee then springeth all,—
Time and space and worlds the all;
Thou the refuge, source of all;
All are Thou, O Nectar true!

344

All are Thou and Thou art all,
All in Thee and Thou in all,
None but Thee in worlds the all,
Thee they move in, Nectar true!

345

Worlds unnumbered in Thee moving,
Many rising, many setting,
Many playing, past all counting,
Thou all these, O Nectar true!

346

All-pervading Cause of all,
Verily, Thou art the all;
In Thee happen movements all,
Still Thou changeless, Nectar true!

347

Still Thou perfect, pure and blameless,
As before, still Thou art boundless,
As before, still Thou art changeless,
Vikârless Thou, Nectar true!

348

Vikârless, became Thou all —
Being and non-being all,
Moving and non-moving all,
Good and bad too, Nectar true!

349

Goodness, badness Thou art all,
Abstract, concrete Thou art all,
Jaḍ and *chetan* Thou art all,
Time and space too, Nectar true!

350

Time and space thou, *bhubans* all,
Day and night and seasons all,
Tamas, *rajas*, *sattwa* all,
What not thou, O Nectar true!

351

Mâyâ, *Jiv* and *Siv* Thou all,
Energy, force, power all,
Baddhas, *muktas*, *sâdhaks* all
All Thou art, O Nectar true!

352

Ichchhâ, *kriyâ*, *jnân* Thou art;
Thou art whole and Thou art part;
Work and rest Thou; science, art;
Thou art all, O Nectar true!

353

In the sun Thou brightly shining,
In the river swiftly flowing,
In the flower sweetly smelling,
Everywhere Thou, Nectar true!

354

Roar as lion, cat Thou mew,
Hare Thou run, as dog pursue,
Thou art old and Thou art new,
Thou art all, O Nectar true!

355

Thou art good and Thou art bad,
Thou art glad and Thou art sad,
Thou art son and Thou art dad,
    Thou art all, O Nectar true!

356

Thou art seeing, seen and seer;
Thou art doing, done and doer;
Thou art knowing, known and knower;
    All Thou art, O Nectar true!

357

Thou art living, Thou the dead;
Thou the feeder, Thou the fed;
Thou the leader, Thou the led;
    Maker, made Thou, Nectar true!

358

In the serpent bitest Thou,
In the bitten suffer Thou,
In the doctor treatest Thou,
    Thou in medicine, Nectar true!

359

All-devouring death Thou art;
Nursing infants mother art;
Covering all darkness art;
What not Thou, O Nectar true!

360

Love and hate Thou, hunger, thirst,
Truth and mercy, malice, lust;
Future, present, Thou art past;
Hill and dust Thou, Nectar true!

361

Body, mind and *prân* art Thou;
Flesh and blood and bone art Thou;
Word and thought and doing Thou;
All art Thou, O Nectar true!

362

Great Thy world-form, grandest, fine!
Formless dost beyond it shine;
Melt in Formless world-forms thine,
Formless lastest, Nectar true!

363

Formless, changeless, boundless ever,
Spotless, partless, elseless ever,
Gun-less, *dik*-less, *kâl*-less ever,
Chit and Bliss Thou, Nectar true!

364

All receive their force from Thee,
All receive their light from Thee,
All reveal Thou, none doth Thee,
Thou beyond all, Nectar true!

365

Mind is minded though by Thee,
Senses work all though by Thee,
None of them, ay, graspeth Thee,
Thou past all, O Nectar true!

366

E'en with body bod'less ever,
E'en in death Thou deathless ever,
E'en in changes, changeless ever,
Pure thou ever, Nectar true!

367

Life and death, oh, seek Thou not,
Action, inaction seek Thou not,
Goodness, badness seek Thou not,
Calm and changeless, Nectar true!
368

Pâpam, *punyam* touch Thee not;
Pain and pleasure touch Thee not;
Worldly waves all touch Thee not;
Pure and changeless, Nectar true!
369

Pure and changeless shining ever;
All alone Thou shining ever,
Mâyâ, two-ness ceasing ever,
Shine Thou Real, Nectar true!
370

Shine Thou Self eternal, true,
Chit, the Bliss, the Perfect too,
Spotless, partless, elseless you!
Shine Thou *Brahman*, Nectar true!
371

Shine Thou *Brahman*, Nectar pure!
Svaprakâsham, *Amrit* sure,
Param'pad shine ever-more,
Thou art *Aum*, the *Amritam*!
372

Suddham, *Buddham*, *Muktirûp*,
Siv-âdvaitam, *Sântirûp*,
Triptirûpam, *Turyarûp*,
Brahm param Parâmritam!
373

Nityam, *kev'lam*, *Mâyâtît*,
Satyam, *Pûrnam*, *Param'siv*,
Brahm Parâtpar, *Turyâtît*,
Ekam Paramâmritam!
374

Ganderbal, Kashmir.
August 7, 1926.

YOGA AND PERFECTION

PART II.

Mânav! Child of Eternal Light!
Child of Bliss! Thou Child of Might!
Formless, boundless, blameless, bright,
Self immortal, *Chit*-ful Light!

1

Self-effulgent, shining Light!
How forget thou Self outright?
Âtman thou, Supreme Delight,
Bodies not thou, know it right.

2

Whence has come this cheerless sight?
Whence has come this helpless plight?
Whence has come this causeless fright?
Whence is ignorance's night?

3

Does it suit thee sob and sigh?
Does it suit thee weep and cry?
Does it suit thee restless lie?
Does it suit thee die and die?

4

Self remember, Self regain,
Fearless, painless Self regain;
Self Supreme be thou again;—
This alone thy business main.

5

Birthless, deathless, changeless you,
Chit eternal, partless too,
Bliss unending, formless you,
Âtman absolute and true.

6

Wondrous is thy *Mâyâ*! Ye
Plunging in oblivion-sea
Boundless *Âtman* do not see!
Ignorance has covered thee!

7

By the force of *Mâyâ* now
Think thyself so little thou!
Tied to bodies anyhow
'I' and 'my' and 'all' allow!

8

Karttâ, *bhoktâ* thinkest thee,
Good and bad both do thou see,
Love and hate both do get ye,
All desires peep in thee!

9

Loaded with desires' chain,—
Creature in the *Mâyâ's* pen,
Creature-comforts getting then—
Move in *karma's* darkest den!

10

Bound by *Mâyâ's* charming spell
Thou thyself to *Moha* sell;
Led by *karma's* chain so fell
Whirl about in heaven, hell!

11

Thus the *Mâyâ* ties thee tight
Causing birth and death and fright,
Bringing darkest sorrow's night,
Giving thee this gloomy sight!

12

Mâyâ makes thee roll in mire!
Burn thou her with knowledge-fire.
Knowledge 'lone is sure destroyer
Of this conjuror so dire.

13

Knowledge yielding *Moksha's* Bliss
Get thou in *Samâdhi's* peace.
For this thou must make mind cease;
Mind unmind thou, make mind cease.

14

This to do, now, must have you
Concentration perfect, true,
Which you get when you pursue
Samest *Yog* that doth suit you.

15

To be fit for *Yog* so pure
Indriyas control thou sure,
Have *Sadâchâr* blameless, pure,
Oust immoral all impure.

16

How to do it, what to do
Sages, *Sâstras* will tell you.
Them approach with *Sraddhâ* true,
I-lessness and patience too.

17

I-less first of all thou be,
Heaven's gate then opes to thee.
Hand Divine in works all see;—
Doer be not, I-less be.

18

I-less be, shun 'me' and 'mine'.
Ceaseless rain of Grace Divine
Does not enter system thine,
'I' remaining ad'mantine!

19

'I' remaining, know this too,
Seer's, *sâstra's* advice true
Can't be grasp'd, obeyed by you,
Can't thou hope for progress true!

20

Truth of truths all this, mind you,—
Lord alone is doer true;
'Gainst His will can never do
E'en the smallest action you.

21

'Lord does all, I nothing do.'—
This is wisdom sound and true.
'I have done that, this I do.'—
Ignorance it, know this too.

22

Be resign'd, and do deny
Petty 'I' and 'me' and 'my'.—
This the way to be, know ay,
Biggest, purest *Soham*-I.

23

If thou want the progress sure,
Drive thou must from system your
I-ness, self-ness, whims impure,
Self-conceit, thy en'my sure.

24

Dance on snake of vain conceit,
Dance and dance and this defeat.
Pedantry is self-deceit;
Thou art not best, do mind it.

25

Seek not honour, praise for thee,
Honour all, do honour ye;
Modest, meek, polite be ye,
Sweet in words and conduct be.

26

Sweet in words and conduct be;
Have good manners chastened ye;
Have thou love for all thou see,
Love all ardent, selfless ye.

27

Love thou all both great and small;
Lord hath made and loveth all!
Incommode thou none at all,
Harm thou none whate'er befall.

28

Harm thou none, but serve thou all,
Serve thou Lord the dear in all.
Happy, if thee death befall
At the selfless service' call!

29

Serve thou selfless, be thou pure;
Pure will see God certain, sure.
Lord not seen in heart impure;
Thou let nothing thee allure.

30

Pure in thought and deed thou be;
Try to feel for ever ye
In the living presence be
Of the Lord so holily.

31

Holiest of Holy He;
Think of Him, and holy be.
Don't thou think or hear or see,
Touch or do what poisons thee.

32

Worldly-minded, God-less men,
Men immoral, selfish men,
Miser-men, and many men—
Shun these all, shun all bad men.

33

Badness shun, and pure be ye,
Stainless, blameless, guiltless be;
Lord is blameless, purest He;—
Pure thou be, and Him thou see.

34

Who their passions don't restrain,
Love of world in whom doth reign,
Who are bent on worldly gain—
They will never peace obtain.

35

Covetousness, pride — these two,
Lust and anger, gluttony too,
Sloth and envy—sins shun you,
Deadly seven these shun you.

36

Fortitude and faith—these two,
Justice, temp'rance, prudence too,
Charity and hope gain you;—
Principal se'en virtues true.

37

Moral be and mind control,
Indriyas control thou whole;
This the way to save thy soul.
Men immoral reach not Goal.

38

Purest innocence ye get,
Be thou truthful, falsehood hate;
Liars move in *Mâyâ's* net;
Goal the Truth by truth thou get.

39

Goal the Truth do thou attain
Doing duties might and main;
Never lazy do remain;—
Devil's workshop idle brain.

40

Idlers harm their selves, 'tis true,
Incommode they ever do
Company and others too.
Prompt and busy must be you.

41

Be thou busy as a bee.
Shun procrastination ye,
Thief of time this, do thou see.
Work in time, and active be.

42

Active be thou, patient be,
Have endurance firmest ye,
Persevering ever be,
Never lose thy patience ye.

43

Petulant, impatient men
Ever grumble they in vain;
Never do success they gain;
Never do they peace obtain!

44

If a small pain can't endure,
If a sound upset thee sure,
Sad is thy life, peaceless sure!
Be thou patient, calm and pure.

45

If the will of others do
Irritate thee, then, know you,
World is not a place for you;
This is not thy kingdom, true.

46

Thou to mix with many a mind,
To do works of many a kind;
How can peaceful calm thou find
If all things annoy thy mind?

47

Being ever honest, just,
Harmonize with all thou must;
Or, be down on luck thou fast,
And annoy all to the last.

48

In all doings, in all ye
Hand Divine, His presence see;
Welcome all as good for thee.
Ever patient, calm thou be.

49

If thou bear not little pain,
How can calmness ever gain?
Greater pain and death's fell pain
Thee await;—prepare amain.

50

On the anvil of all pain
Being hammered, do thou gain
Strength and power, reason sane.
Welcome pain, and patience gain.

51

Work and pain are surest test
Of thy strength; they show thee best.
They give chance of trying best
To be faultless, pure and chaste.

52

So then, fear not trouble, pain.
Fear not failure, 'tis much gain;
Pillar of success this main.
Fight on till thou Goal attain.

53

If impatient give up fight,
Lengthen thou the sorrow's night.
Life is ceaseless, restless fight;
Patient march on, get true Light.

54

Life is full of struggles sure;
They alone survive, be sure,
Who can calmly all endure,
Who are patient, calm and pure.

55

Patient, active must be thou;
Hold off ease-love here and now.
Timely, nicely do works thou;
Careless, bad work don't allow.

56

Every time in every action
Try to pay the full attention;
Do thy duties to perfection;
Be sincere in thought and action.

57

Ever at the duties' call
Do thy works thou selfless all;
All thy works both great and small
For Lord's pleasure do thou all.

58

Offering thy actions all
Do thou worship Lord of all;
Give to Him with love thy all;
Be His servant once for all.

59

Be His servant ever thou,
'Mine' and 'my' shun here and now.
For His *samsâr* do work thou;
Fit thyself for work thou now.

60

Full of struggles human life;
Only fittest do survive.
In the rosy morn of life
Make thy system fit for strife.

61

Win thou from thy school and college
All the diff'rent kinds of knowledge;
Diligent thou careful' manage
Multiplying all this knowledge.

62

Logic, philosophic writ
By the authors special' fit
Read thou careful, read discreet,
Follow line of reas'ning neat.

63

History books do thou read,
Books on good men's noble deed,
Books on arts and science read.
Reading good books do thou need.

64

Which to read, which not to read
In this take the teacher's lead;
Do thou just as teacher bid;
Never do thou bad books read.

65

Books on *vivek's* lustrous glow,
Books on *virâg's* mighty blow,
Books on *bhakti's* charming flow—
Read with *sraddhâ*, read and know.

66

Do remember what you read;
Srutis, *purâns*, *smritis* read.
Do between the lines thou read;
Study, and thy *buddhi* feed.

67

Men immoral, selfish men,
Worldlings all in *Moha's* den
With their turbid *buddhi* then
Sâstras' meanings cannot ken.

68

Free thee from the *Moha's* pen,
Have thou purest *buddhi* then,
Have thou mental calmness then,
Books then read, and truly ken.

69

Read with help of learnêd teacher,
Read with calmness, read with *vichâr*,
Read with I-less, humble nature,
Read and hear from I-less teacher.

70

Reason sound, true observation,
Clear and thorough introspection,
Thoughtfulness and quick perception
Grow thy knowledge to perfection.

71

Thus then, thou acumen gain,
Keen intelligence obtain,
Understand all things so plain,
Power, force does mind attain.

72

Let not learning I-ness grow,
Learn not for pedantic show,
Let thy learning meekness sow,
From thy learning Goal thou know.

73

Learning tells thee what is Goal,
Tells thy duties clearly whole,
Tells thee how to save thy soul;
Learning helps to win the Goal.

74

Full of faith and modesty
Follow teacher, *sâstras* ye;
True guides they, mislead not thee;
Don't distrust them, faithful be.

75

Acts which *sâstras* ask you do
Nicely, timely must do you;
Acts forbiddên must not do;
Do thy duties honest, true.

76

Have thou love for works you do;
Work with zeal and patience too;
Selfless, skilful duties do
In the way thy guide tells you.

77

Holy *brahm-muhûrtta's* time;
Wake thou must before this time.
Up the progress' height to climb
Have then thoughts Divine sublime.

78

Sing the name of Lord of Love,
Sing His praise with heart of love,
Sing with voice so chocked with love,
With thy whole self dyed in love!

79

Name thou think on, utter, sing;
Let the name in system ring;
To Him do thou loving cling;
Be-all, End-all Him thou sing.

80

Cherished Treasure in thy heart,
Let Him wake up in thy heart!
Plunged in His thought, wash thou dirt
All the dirt from out thy heart.

81

Do recite from holy pages
Holy *mantras* of His praises.
Do remember saints and sages
Of all climes and of all ages.

82

Do remember teacher kind,
Eyes to him with love thou bind;
Bend thy head with loving mind.
Wish all well with heart and mind.

83

Then try easing nature ye,
Cleanse thy teeth then thoroughly,
Take then first bath properly;
All before the sun-rise, see.

84

Then when few stars twinkle still,
Morning *Sandhyâ* 'gin thou will;
Think on meaning, *Brahman* feel,
Demon of sin thus thou kill.

85

Then of duties do think ye
Of the day in front of thee;
How to do them find out ye,
Time dividing properly.

86

Look to Lord for helping thee;
Beg success of Mercy's Sea.
He alone is helped, know ye,
Lord whose helper kindly be.

87

Thou resign to Lord supreme;
Do depend on none but Him;
All thou want thou ask of Him;
Him the only prop thou deem.

88

Fervent prayer Lord doth hear
Issuing of heart sincere.
Lord is softened by thy tear;
Prayer true will reach His ear.

89

Prayer sure doth reach His ear,
Lord of Mercy ever near;
Prayer drives away thy fear;
Pray and pray, and be of cheer.

90

If thou want not earthly thing,
For His grace to Him thou cling;
"Give me, Lord, Thy Grace", thou sing
"Grace by which pure *prem* will spring."

91

Or, with warm devotion say,—
"Lord, my Guide! I know not way;
Take this blind to Thee, I pray;
Keep me at Thy feet for aye!"

92

"Can't I cross the *samsâr*-sea
Thou unless my pilot be!
Storms of sea control all Ye!
On my way do Thou guide me!"

93

"Gracious, mightful, all-know Ye!
Know not I the good for me!
What is best for me do Ye!
Be Thou kind to way-worn me!"

94

"I resign myself to Thee!
Nothing do I want for me.
Keep me anyhow, like Ye;
Let Thy will be done on me!"

95

"What I pray for? Thou art all!
Thou art ever doing all!
Who am I to pray at all?
Silence is my prayer all!"

96

Any such or other way
To the Lord with ardour pray;
Prayer thine sincerely say;—
Knows He all, He knows for aye!

97

Do then timely day's work thine;
Every work do very fine;
Lose not patience, temper thine;
Work to please the Lord benign.

98

Just before the bed-time see
How was day's work done by thee;
Must defects all notice ye,
Them correct thou properly.

99

In thy actions all, mind ye,
Exercise true reason free.
Reasonless and rash thou be,
Fall down into danger-sea.

100

Fall down like Icarus ye;
So then, never rash should be.
Purest judgment must have ye,
Be thou careful, cautious be.

101

Let thee pitch thy aim most high;
Work at it thou live or die;
Laugh to scorn the death though nigh;
Cowards every moment die.

102

Every moment noblest live;
Duties never ill-done leave;
Greatest aim to reach thou live;
This will blessing of peace give.

103

Hope, the balm of life, have ye;
Kick off gloom of misery.
Lord of Mercy is by thee;
Ever-gracious on all He.

104

Like the gentle drops of rain
Comes down from the Mercy's Main
Grace to all both sane, insane
To uplift all, kill all pain.

105

Verily, He kills all pain.
Stick to Him;—this duty main.
Spiritual practice sane
Do continue might and main.

106

To the spiritual life
Must conform thy worldly life.
Do convert entirest life
To one uniform good life.

107

Be thou good and honest be,
Virtues all acquire must ye.
Virtuous is hero, see;
Truest man undoubted he.

108

Virtue maketh man of thee.
Should spontaneous it be.
E'en in dream-state must be ye
Free from vice, impurity.

109

Virtues must acquire thou all.
They need sacrificing all.
Sacrifice thy self and all
At the virtues' noblest call.

110

See the ceaseless sacrifice
Nature to Lord makes so nice!
Man's whole life is sacrifice —
Self-denying sacrifice!

111

Sacrifice is virtue main;
Sacrifice alone true gain;
Sacrificing, Self regain;
Sacrificing, Goal attain.

112

Sacrifice thyself to all,
To the world, to Lord withal;
Serve thou selfless, serve thou all;
Serve the Lord, serve Him in all.

113

With thy *hōm* serve *devas* all,
With thy *svâdhyây*, *rishis* all,
With the *srâddhas*, *tarpans* all
Serve with faith thou *pitris* all.

114

Helping needy, lame and blind,
Serving patients body, mind,
Serving *bhikshus* whom thou find,
Serving guests thou serve mankind.

115

Serve thou *bhûtas* giving food.
These five kinds of service good
Do thou daily, as thou should,
In the purest, meekest mood.

116

Do thy *sandhyâ* thrice a day;
Three baths are good, *sâstras* say.
Worship do as guide doth say;
Lord remember thou for aye.

117

Him remember, be thou His;
Make thy mind and body His;
Think Him till thy mind do cease;
Think Him, know Him as He is.

118

By an artless art of His
World has He made as it is,
Full of endless mysteries.
He has made all, He is these.

119

All that seem to be are He,
Self-existent, Blissful He;
Think of Him and blissful be;
Journey's truest End is He.

120

Prânâyâm and *Hath-yog* too
Learn thou from thy teacher true;
In his presence practise you
With the care and caution due.

121

Bedding, clothing, *âsan* all
Share with none, with none at all;
Pure and clean thou keep them all;
Be not fop in *Mâyâ's* stall.

122

Foppish dandy be not thou;
Luxury thou don't allow;
With excuses lamest thou
Don't deceive men anyhow.

123

Working selfish, mean and low,
Insincerely do not show
That thou selfless did it so
For the good of all thou know.

124

Though thou think thou can deceive,
Still thou cannot all deceive;
Wiser, shrewder men still live,
They thy words all don't believe.

125

Still there is the One Divine,
Ever-wakeful, lustrous Shine!
Knows He doubtless thoughts all thine,
Ever-wakeful Lord benign!

126

Know — thou hast to be in bed
Which thou hast so fondly made.
So, sincerest life be led;
Be thou honest till be dead.

127

Cut the throat of weakness all,
Weakness great and weakness small.
Râg and *dvesh* will have a fall.
Do thy duties selfless all.

128

Monthly, yearly duties all,
Ceremonies sacred all,
Festivals so holy all;—
Do them nicely, timely all.

129

Tîrthas, holy places see;
Full of *sraddhâ* do there ye
Special duties properly;
Money, labour mind not ye.

130

Charity must do there thou
Open-hand, as means allow;
Modest, meek be ever thou;
To the Lord in all do bow.

131

Ever holy, pious, just
Purest life there lead thou must.
Waste no time, be not unjust,
Worship not desire and lust.

132

When of saintly man thou know,
Present in hand to him go,
Bow to him with *bhakti's* flow,
Serve him, hear him, nobler grow.

133

In the name of service, see,
Thy desires serve not ye;
Seek the *servêd's* pleasure ye;
Selfless, active, loving be.

134

Selfless love alone won't do;
Ripest reason need you too.
Monkey had much love, 'tis true;
How he served with sword, know you!

135

In the way of service stand
Ripus six, the devil's band.
Works of service do demand
Purest heart and cleanest hand.

136

Loving worship holy, pure,
Service true that's worship sure
Will the *samsâr*-illness cure,
Bring the bliss unending sure.

137

In the name of worship pure
Don't do sin and crime, be sure;
Don't be thou fanatic sure,
Prince of darkness don't adore.

138

Prince of darkness don't adore;
See not dirt in others' door,
Ever sweep thy door before;
Blameless, bright be evermore.

139

Prince of darkness don't adore,
Dark illusion kill by lore;
Be not *tâmas*, high thou soar,
Vijnân into thee thou pour.

140

Prince of darkness don't adore;
Ever Heaven's Grace implore
For thy reaching Blissful Shore
Where is *Mâyâ* known no more.

141

Mâyâ's show this MANY is;
Where thou touch thou catch disease;
Hold off *Mâyâ*, be at ease;
Get the Lord and *Mâyâ* cease.

142

Heaven-minded thee thou hearten,
Mâyâ's nature know for certain;
Cover her with Heaven's curtain;
See the Lord in all thou certain.

143

See the Lord in men at arms,
See the Lord in nature-charms,
See the Lord in killing germs,
See the Lord in mother-arms.

144

See Him thou in hill and dale,
See Him thou in sea and gale,
See Him thou in rain and hail,
See Him thou in bright and pale.

145

See Him thou in hunger, thirst;
See Him thou in anger, lust;
See Him thou in just, unjust;
See Him thou in future, past.

146

See the Lord in bad and good,
See the Lord in drink and food,
See the Lord in men and wood,
See the Lord in all for good.

147

Try to see the Lord in all,
In things all, in movements all;
Him remember in times all;—
One remains in place of all.

148

Any object when thou see,
Him in realness thou see.
Where thou get else? How else see?
He alone is; none but He.

149

Cat-form when thou seem to see,
Think not cat, do think it He;
See not cat, but Him thou see.
Names and forms all are but He.

150

Atom when thou seem to get,
'Atom'-name thou do forget;
Feel in this the *Pûrnam* yet;
On the *Pûrnam* medidate.

151

Uniform Continuum,
All-pervading, changeless, calm,
Samsâr-illness' surest balm,
Self Supremest, Shining Calm.

152

Bliss eternal, *Chit*-ful Light,
One beyond the *Mâyâ's* night.
Causeless, elseless, purest, bright,
Pûrnam do remember right.

153

He alone the bodies all,
He alone in bodies all,
He does think in bodies all,
He does work in bodies all.

154

See thou Oneness, many kick,—
Fear and anger shun thou quick;
Prem and *kshamâ* ever seek;
Kâm thou give up, truth thou speak.

155

Dharma springs from truth the firm,
Grows by gifts and kindness' charm,
Lives in *kshamâ* — feel not harm,
Dies by anger's poison-germ.

156

Hold thou *dharma*, pure thou be,
Do remember Mercy's Sea.
When thy mind doth elsewhere flee,
Bring again to Lord's feet ye.

157

Liking some, disliking some,
Fearing some do not become
Thee who worship *samsâr*-balm,
Viswa-mûrti pure and calm.

158

Everywhere is samest He;
With the same eye do all see.
Doshas all do sweep now ye;
Pure and calm thou try to be.

159

If thou go on in this way,
I-ness will be melting away,
Chitta will be pure and gay,
Buddhi graspeth Oneness aye.

160

Vivek lustrous get then thou,
'I am He' on thee dawns now.
Yog continue and get thou
Virâg that doth all dis'llow.

161

Practise *yog* thou little longer,—
Vivek, virâg will be stronger,
Love and hate grow weaker, weaker,
Chitta clearer, calmer, purer.

162

Mâyâ's magic mind not ye,
She then has no charm for thee,
Even-minded bear all ye,
Sraddhâ pure then comes to thee.

163

World be fire and fire to thee,
Eager thou be to be free,
Long for direct vision ye,
Long for teacher perfect, free.

164

Such a teacher when thou get,
Faith in whom thou have direct,
Free to be from *Mâyâ's* net
Sit at his feet, *bhakti*-wet.

165

Sit at feet of teacher kind,
Give to him thy body, mind;
Thou to him thyself do bind,
Serve him, speak to him thy mind.

166

Serve him I-less with devotion,
Patience, meekness, love-emotion;
Follow faithful his direction,
Learn the Truth by proper question.

167

Guide thy only friend on earth;
Bonds all other break with mirth;
Now thou have a newer birth,
Give up thine old home and hearth.

168

Give up, give up all possession;
Sever, sever all connection;
Cut off, cut off all affection;
World avoid in thought and action.

169

Furnished with four *sâdhans* thou
Formally be *bhikshu* now;
Truest *bhikshu* must be thou.
Compromises don't allow.

170

Duties of this new life pure
From thy teacher learn thou sure;
Do observe them *samsâr*-cure;
Be thou holy, be thou pure.

171

Senses' holes all obturate,
Earth and heaven all forget,
Body-thought obliterate,
Let all thoughts do mind vacate.

172

Deeper, deeper meditate,
Mind thou fully concentrate,
Intuition do thou get,
Getting knowledge thee perfect.

173

Ceaseless work thou all alone,
Self alone thou think alone.
Only Being thou alone!
Ever do thou be alone.

174

Be alone and live alone;
Homeless do thou move alone;
With *titikshâ* live alone;
None depend on, move alone.

175

Patrons or means seek thou none;
Gold and silver must have none;
Calm remain thou, no-where run,
Don't enjoy thou *Mâyâ's* fun.

176

Don't enjoy thou *Mâyâ's* fun,
Things all charming must thou shun;
Snakes in grass they,—spare they none;
Spoil thy life they;—them thou shun.

177

Raktabîj of *kâm* do shun;
So long as he in thee run
Cannot peace and bliss be won
E'en by *sanyâs*, Nectar's Son!

178

Gairik cloth and *kamandal*,
Sikhâ, sacred thread and all
Will be vain, if thou do fall
At the feet of passions all.

179

Don't enjoy thou *Mâyâ's* fun;
Things of earth thou seekest none;
Body-bondage must thou shun;
Fearless be thou, frighten none.

180

Body-fondness shun thou must;
Shun thou comfort, *lobh* and lust;
Shun thou sloth, and be thou must
Bold and hardy, honest, just.

181

Live on *mâdhukar* food must;
May not bad food bring disgust.
All food samely take thou must;
Brahman see in all repast.

182

Mâdhukar beg once a day;
Trouble *grihîs* in no way;
Take but what themselves give they,
Seek no more food, mind it aye.

183

Needful quantum when thou get
Beg, accept food by no rate.
When enough food don't thou get
Lose not calmness, none thou hate.

184

Be content thou, ever be.
Facing which way should eat ye,
Questions such concern not thee;—
Oneness everywhere thou see.

185

Save for timely begging food,
Nearing *grihîs* is not good.
Loneness ever seek thou should
Full of *virâg*, pious mood.

186

When are offered things to thee
Don't accept more than need ye;
More the *virâg*, less need ye;
Less thou have, thou better be.

187

Than the needful get no more;
For thy future never store.
Less thou want and higher soar.
Riches bar to Griefless Shore.

188

Do thou live with *virâg* father,
Mâdhukar the kindest mother,
Sraddhâ wife, and *bhakti* daughter,
Jnân thy son, and with no other.

189

Be idealest anchorite,
Be thou ever blameless, bright,
Ever carry knowledge-light,
Do dispel ignorance-night.

190

Lose not, lose not pureness thine;
In thy nobleness do shine;
In thy excellence Divine;
Shine thou in thy goodness fine.

191

Be idealest anchorite;
Be thou grave, be never light;
Do remember Goal-post right;
Ever long for endless Light.

192

Every moment do thou see
How for Goal are trying ye.
Every moment do thou see
True things truly done by thee.

193

Lose not thee in drinking, eating;
Lose not thee in parlour-meeting;
Lose not thee in anger-heating;
Lose not thee in running, sitting.

194

Loudly laughing, lightly talking,
Fighting, joking, jesting, mocking,
Graceless moving, vainly walking—
These for hermit surely shocking.

195

Hither, thither wistful looking,
Information needless seeking,
Faults of others ever picking,
Lightest pleasures ever seeking—

196

These and such things ever shun,
Unbecoming works all shun;
Be thou graceful, lightness shun,
But thy teacher mix with none.

197

Mix with none but teacher thine;
Seek thou ever Lord benign.
With thy sacred *yog* divine
Mammon-worship don't combine.

198

Every getting must shun you
If without it you can do;
Sure without much can you do
If thou have the *virâg* true.

199

If the earthy charming sight
Tie thy wistful eyes so tight,
Lord to see they have no right
Lord of Beauty, Lord of Light.

200

If the earthly things do chain
Senses and thy mind insane,
What claim have they still to gain
Lord of Bliss, the Nectar's Main?

201

Let thy eyes see Him alone,
Let thy mind think Him alone,
Thou be full of Him alone;
He alone is, He alone!

202

Never must thou Him forget,
Sacred duties don't forget;
Don't to senses thee subject;
One sick sheep doth flock infect.

203

Ever-holy anchoret!
Shining Self thou don't forget.
Don't thou enter *Mâyâ's* net,
Be not caged in bodies yet.

204

Ever-holy anchoret!
Sacred duties don't forget,
Mind control by *yog* direct,
Be thou blameless, thee perfect.

205

Under all conditions ye
Calm and quiet in mind be,
Praise and blame be same to thee,
Gain or loss thou samely see.

206

Loss thou feel not, what lose ye?
Gain thou feel not, what gain ye?
Praise thee reach not, who praise thee?
Blames thee reach not, who blames thee?

207

Thou the *Âtman* ever-free,
Out of reach of bonds all ye,
Self Supreme eternal ye;
None or nothing is but Thee.

208

Love and hate and praise and blame,
High position, name and fame —
Meaningless, exist in name:
Real not the *Mâyâ's* game!

209

World is ignis-fat'us ay,
All misleads both low and high;
Shun thou must now 'my' and 'thy',
Shun thou petty, helpless 'I'.

210

Be thou biggest *Soham*-I,
Absolutest, *Bhumâ*-I;
Causeless, birthless don't thou die,
Stainless, painless, changeless ay.

211

Shame it is, oh, shame and shame,—
Thou to *Mâyâ* has been tame!
Thou the *Âtman* ever same;
Self remember, kill that dame.

212

Mâyâ does thee desecrate,
Mâyâ does thee depredate;
Mâyâ must thou deprecate,
Mâyâ must thou extirpate.

213

Mind is ever obstinate;
Mind for fighting actuate,
Mind first thou must animate,
With thy mind self extricate.

214

With the wisdom-sword in hand,
Non-attachment's armour grand,
Sraddhâ's banner, *pranav*-band
March thou on to Blissful Land.

215

Don't thou falter, don't thou stand,
Duties ceaseless fight demand;
Fearless, tactful thou withstand
All attacks of *Mâyâ's* band.

216

Don't from true path deviate,
Let mind itself expurgate,
Let mind itself consecrate,
Let mind calmness generate.

217

Let mind calmness generate,
Knowledge in *samâdhi* get;
Mâyâ thou exterminate,
Self Supreme become thou yet.

218

Fight thou on life-battle ye,
Fight to last and fearless be.
Have thou patience, faith in thee,
Faith in *Vedas*, teacher free.

219

Teacher do thou obsecrate,—
"*Mâyâ* does enthral me yet,
Me she does intimidate;
Kindly, Lord, me liberate!

220

"Kindly, Lord, thou make me free,
Make me blissful, peaceful ye,
Kindly give me knowledge ye,
May I *Âtman* truly be.

221

"May become I *Âtman* free,
Birthless, deathless, changeless be,
Kindly do thou pity me,
I resign myself to thee!

222

"I resign myself to thee,
Bow to thee, for ever thee;
Show the way to Bliss to me,
Make me perfect, ever-free.

223

"Free me from this *samsâr*-hell,
Mental darkness do dispel,
Truth me kindly do thou tell,
Tree of all my doubts do fell!"

224

Then the teacher, kind is he,
Tells the sacred Truth to thee;
Vedas' words all does tell he,
Makes the Truth so clear to thee.

225

Secret, sacred Truth thou hear
Full of faith and full of cheer;
Try to understand Truth dear
With the help of reason clear.

226

Bear in mind that reason your
Should conform to *Vedas* pure;
Doubts remove by reason sure,
Mind convince by reason pure.

227

Virâg-vichâr's true perfection,
On the Truth deep meditation
Make the teacher's information
Soon grow into firm conviction.

228

Then thou long for direct vision,
Perfect wisdom's pure fruition,
Long thou too for true perfection
Way to which is *nididhyâshan.*

229

For this hermitage thou find,
Good for *yog* and good for mind;
All but *Brahman* leave behind,
Sit therein with quiet mind.

230

All but *Brahman* leave behind;
Many-ness do leave behind.
With pure Oneness feed thy mind,
Practise thus till *yog* thou find.

231

Meditate thou Oneness ever,
Boundless, Shining Oneness ever;
By thy thoughts and doings ever
Strengthen Oneness, two-ness sever.

232

"I am *Brahman* free and pure,
All-pervading *Brahman* sure,
Partless, spotless, blameless, pure,
Causeless, boundless, elseless sure.

233

"*Soham, Soham,* Self am I;
Shining Self Supreme am I;
Nothing, nothing, none but I;
Birthless, deathless, changeless I."

234

Thus thou ever meditate,
Thus thy mind thou concentrate,
Mind thou ever saturate
With the Shining Oneness yet.

235

Pratyâhâr's aid do thou take,
Nothing let thy Oneness shake,
Nothing let thy *dhyânam* break,
Full of Oneness mind thou make.

236

Mind to Oneness ever keep,
Let all *karans* go to sleep,
Blissful knowledge will then peep
In *samâdhi's Chit*-ful sleep.

237

Practise thou *samâdhi* ever,
Ceaseless, breakless, careful ever,
Let intrusions cease for ever,
Truest *yog* thou have for ever.

238

Get *samâdhis* highest, fine;
Do control *samâdhis* thine;
Be established in Divine;
Be thou absolute Divine.

239

Thou the *Brahman* blissful, bright,
Omniscient, eternal Light,
Self-effulgence, ever-bright,
Self beyond the *Mâyâ's* night.

240

Suddham, Buddham, Turyarûp,
Sivâdvaitam, Muktirûp,
Brahma param, Sântirûp,
Sarvâtîtam, Triptirûp.

241

Nityam, Kev'lam, Sarvâtît,
Satyam, Pûrnam, Param'siv,
Brahm Parâtpar, Turyâtît,
Aum Tat Sat, Aum, Mâyâtît.

242

Zetheyer, Kashmir.
October 11, 1926.

APPENDIX.

Abhimân(a)—pride, self-conceit.

Adhyâs(a)—super-imposition.

Alpam—smallness.

Amrit(am)—nectar; immortality; final beatitude; the Supreme Spirit.

Anapeksha—not minding, requiring or depending upon anything.

Asan—a cloth or skin or any other thing, upon which one sits.

Ashrams—four orders of life;—(1) student-life, (2) householder's life, (3) ascetic life, (4) life of complete renunciation.

Atman—soul; the individual soul; the Supreme Self

Aum—Brahman; symbol of Brahman.

Baddha—bound.

Bhakti—devoutness; mixed feeling of sacred love and reverence.

Bhikshu—one belonging to the fourth order of life.

Bhoktâ—enjoyer.

Bhuban(as)—worlds.

Bhumâ—Infinite, Brahman.

Bhûtas—living beings.

Brahma-muhurtta—the period of 48 minutes just preceding the last 48 minutes of the night.

Brahman—the Supreme Being.

Buddham—All-knowing.

Buddhi—intelligence, intellect.

Chakras—mystical centres in human body.

Chelâ—disciple.

Chetan(a)—animate.

Chit—Pure intelligence; Soul, the Supreme Spirit.

Chitta—mind.

Devas—gods.

Dharma—spirituality.

Dhyânam—meditation.

Dik—space, the Power causing the idea of space.

Doshas—defects.

Dvesh—hate.

Gairik—dyed with ochre.

Grihî—a house-holder.

Gunas—the 3 constituents of Prakriti; the 3 properties belonging to all created things.

Gunâtîta—transcending all gunas.

Haridâs—a follower of Sri Chaitanya For his vaishnavism he was severely flogged by the order of a Mahomedan Kazi at 22 market-places and was thrown into a river as dead; but he neither died nor gave up his religious convictions.

Hom(a)—offering of oblations to gods into sacrificial fire.

Ichchhâ—volitional power.

Indriyas—organs, fourteen in number—five of perception, five of actions and the four internal organs.

Jad(a)—inanimate.

Jap(a)—muttering of mantras.

Jiv(a)—individual soul.

Jnan(a)—knowledge; Power causing knowledge.

Kâl(a)—Time; Power causing the idea of time.

Kâm(a)—desire; lust.

Kamandal—a water-pot used by ascetics.

Karanas—indriyas, both internal and external.

Karma—action.

Karttâ—doer.

Keval(am)—sole, absolute.

Kriyâ—action, Power causing movements.

Krodh(a)—anger.

Kshamâ—forgiveness.

Lobh(a)—hankering after food.

Mâdhukar—alms collected by begging from door to door.

Mânav(a)—man, descended from Manu (thinking faculty).

Mantra—a formula sacred to any Deity.

Maun(a)—silence.

Mauni—observing silence.

Mâyâ—illusion; the Power causing illusions (Vide I. 245—233).

Mâyâtîta—beyond Mâyâ.

Mitâhâr—moderation in diet. Sâttwik food taken in such a quantity that the fourth part of the belly may remain empty, with the desire of pleasing the Lord, not the palate.

Moha—delusion, fascination.

Moksha—eternal liberation of the soul from pains and bondages; final beatitude.

Mudrâs—certain positions, especially of the fingers, practised in religious worships.

Mukta—who has attained final emancipation.

Muktirup(a)—embodiment of final beatitude.

Nâms—names.

Nididhyâshan(a)—profound and continuous meditation.

Nityam—eternal.

Niyam (a)—restraint of mind, purification, contentment, study of the scriptures and the meditation of God.

Pâpam—sin, demerit.

Para—higher.

Parâbar—higher and lower.

Parama—highest.

Pâsh(a)—the bond which enchains the individual soul.

Pashu—the soul in bondage.

Pati—the Lord.

Pitris—ancestors.

Prâna—respiration, vital air, principle of life.

Pranav(a)—the sacred syllable Aum.

Prânâyam—restraining or suspending the breath in the proper way.

Prasâd—remnants of food offered to God.

Pratyâhâr—withdrawing the mind and indriyas from their objects.

Prem—ardent love for God.

Punyam—virtuous deeds, religious or moral merit.

Puranas—sacred works, 18 in number, supposed to have been composed by Vyâsa.

Purnam—perfect.

Râg(a)—affection.

Rajas—the second of the 3 gunas.

Raktabij—an Asura, so named because out of each drop of blood falling from his body on the ground, one Raktabij of equal strength used to be born.

Râm—Vishnu born as the first son of Dasharath. When he was about to pluck out one of his lotus-like eyes for the worship of Durgâ, she appeared and gave him the desired boon of victory in his wars with Râvana.

Ripus—enemies—lust, anger, gluttony, infatuation, pride and jealousy.

Rûpas—forms.

Sadâchâr—virtuous conduct.

Sâdhaka—one practising yoga.

Sâdhanas—(1) vivek, (2) virâga, (3) longing for liberation, and (4) the group of 6 qualities.

Sahasrâr(a)—a thousand petalled lotus, perceived by the yogins in the brain.

Samâdhi—perfect absorption of thought into the one object of meditation.

Samkalpa—mental resolve.

Samsâr—mundane existence; the world; worldly life; succession of births and deaths.

Sandhyâ—The morning, noon and evening prayers.

Sântirup—embodiment of Peace.

Sanyâs—formal acceptance of the fourth order. Complete renunciation of the world.

Sarvâtîta—beyond all.

Sat—existence.

Satyam—True, real, Truth.

Sattwa—the quality good, effulgent and pure, regarded as the highest of the three gunas.

Sâttwik—endowed with the quality of sattwa.

Siddhis—supernatural powers.

Sikhâ—a tuft of hair on the crown of the head.

Siv—final beatitude; the name of a God.

Sivâdvaitam—Siv = final beatitude; advaitam = of uniform, unchanging nature; without a second.

So-ham—I am He (Brahman).

Sraddhâ—faith.

Srâddha—ceremony performed in honour of the dead.

Suddham—pure, the Pure Spirit.

Svâdhyây(*a*)—perusal of sacred books.

Svaprakâsham—self-luminous.

Syâm—of the dark-blue colour; the name of a person.

Tamas—the third of the three gunas.

Tâmas—affected by tamas.

Tapas—religious practice.

Tâpas—one performing tapas.

Tarpana—libations to the deceased.

Tat—That, Brahman.

Tirtha—a place of pilgrimage.

Titikshâ—endurance.

Triptirup—embodiment of satisfaction.

Turyarup—embodiment of Turya (the fourth state of the soul in which it becomes one with the Supreme Spirit).

Turyâtit—beyond the Turya state.

Vâk—speech.

Vichâr—reasoning.

Vikâr—change (6 in number).

Vikârin—undergoing changes.

Virâg—non-attachment.

Viswamurti—God assuming or existing in all forms or world-form.

Vivek—discrimination between self and not-self.

Vyasan—Vice (18 in number).

Yam—(1) non-violence, (2) truth, (3) non-stealing, (4) continence, (5) not accepting more than bare necessaries.

Yogik—relating to yoga.

Yogin—one having or practising yoga.